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GOOD THINGS IN SOME OF MY EXCHANGES.

In the "Humanitarian Review" under the head "The Horrors of Sport," is an article by Lady Florence Dixie, against cruelty to animals, a theme of interest to all humanitarians and moralists.

If cruelty to animals went no further than its effect upon the animals, even then it should be opposed by all good people, but cruelty to animals begets cruelty to human beings.

Lady Dixie whose name should make her known to us of the South, has traveled in all countries and engaged in the masculine "sport" of shooting large animals, as our president and some royalty have done.

Lady Dixie finally became ashamed of it and is using her influence in favor of kindness to animals.

She fittingly caricatures the hunting of these royal people who shoot the penned up game that is driven to them.

Her depiction of the sufferings of the hunted game is enough to touch any kind heart, and arouse against those who cause such suffering for sport.

In the Liberal Review Mrs. Josephine K. Henry pays a just tribute to Lady Dixie.

In the H. R. occurs the following: "From the Agnostic Journal of London, England, I learn of the protracted and very painful illness of Lady Florence Dixie, occasioned by a fall which ruptured tendons and muscles of one of her limbs. I know all Review readers will unite with me in sorrowful sympathy with this zealous Humanitarian who is doing so much to prevent suffering of all sentient creatures, and in earnestly hoping for her early and complete restoration of health."

The Humanitarian Review, in several paragraphs plainly expresses itself against free love and anarchism that are now being encouraged by the worst class of infidels. I hope it will give us a full editorial against these "twins," as it fittingly calls them. The two seem nearly always to go together, though there seems no reason why they should do so except that perverted minds naturally love immoral things.

The H. R. contains an account of P. Ray Mills, the "reformed evangelist," delivering an address to the G. A. R. in which he complimented Paine. As I recollect Mills as a preacher and saw how kind of him as an infidel, I think "it" is the unexpected that happens in matters of this kind. The Liberal Review has an article against the punishment of children that is good. An immense revolution on that subject has taken place in my memory. I remember when in the Blue Grass Region of Kentucky there were two men, named Hicks and Ellis who had schools at different places, and parents sent their children to these two teachers to be reformed by whipping, as would not be done in any penal institution anywhere. I knew a physician who said "more children are whipped because their parents have sour stomachs than for any other reason." In the "Searchlight" there is an article on the "Development of Retardatory Discipline" that takes the right view of the treatment of criminals in the penitentiaries. This is one of the growing sciences.

One of the worst sentences that was ever printed in any book, is the one in the Bible that says, "Vengeance is mine," and "I will repay, saith the Lord."

That sentence and Solomon's "Spare the rod and spoil the child" have made more unnecessary suffering in the world than has been contrived by all the good in the Bible.

The advanced and moral view of punishment now is that vengeance is no proper part of punishment but that criminals are sent to penitentiaries on the same principles that lunatics are sent to asylums for their good and for the good of the public.

If some of the judges and prosecuting attorneys and juries who send people to prisons, and preachers who teach the people that there is a hell to send to spend a year or so in a penitentiary managed by a man like E. G. Coffin, my old friend and warden it would be a blessing for the country. There are thousands of people in the penitentiaries of the United States who have been sent there to gratify the drunken vengeance of the officials who sent them and who are far better men than the officers who take them there. Dr. Hammer, of Newton, Iowa one of the most devoted husbands and fathers that I ever saw and one of the finest citizens and kindest and most tender hearted philanthropists I ever saw, has recently finished a term in the Iowa penitentiary to which he was sent simply because he is an infidel. But he was kindly treated while there, by the prison officials who are nearly always better men than court officials are. Dr. Hammer will be all the more honored and loved by those who know him.

I have known some prosecuting attorneys like Col. John R. Allen, for instance, of Lexington, who are Christians and excellent men too, but the ordinary prosecuting attorney is a brutal Christian who is never so happy as when he has just succeeded in bringing misery upon others.

Editors Shaw's editorials are always good, but I wish he would write more of them in favor of morals and against vice.

The various publications in the United States that are conducted in the interest of different kinds of bad morals, and are really or professedly infidel, their infidelity being merely secondary and quail.

But there is one, and fortunately only one, paper in America that is really infidel that advocates bad morals, chief among which are free love and anarchy. It does not dare to do this openly, but it does it covertly through publication of articles from its correspondents, various of whom are free-lovers and anarchists, one or both, and thus disclaims responsibility for what they say.

All infidel editors will recognize the paper alluded to, as is evident from a little comment on page 270, of the Humanitarian Review for July.

If the other infidel publications are to have as much credit as I believe they are intended to be, this particular publication must be repudiated by them all and forced to acknowledge that while it is really an infidel paper its purpose is to make money by propagating free love, free love, free love, and anarchy. It is not recognized as true, by other infidel papers, then no injustice is done to any infidel publisher, but it is great injustice to the memories of such infidels as Paine, Lincoln and Ingersoll who have been publicly praising them in one column, while in the next free love and anarchy are advocated.

I do not want to be unkind to that paper or to anybody else, but the defence of good morals makes me say what I do.

SOME NEWSPAPER ITEMS

On the morning of July 4th, in the Courier-Journal and Lexington Leader there are the following items.

At Bloomfield, Indiana, Isaac Stalcup blew out his wife's brains with a gun. Then killed his daughter by cutting her throat with a razor and then blew out his own brains. The account says, "Both Mr. and Mrs. Stalcup were members of the Baptist church and were devout and respected."

Just below this account is one saying that at Richmond, Indiana, John Bowman, a bank cashier, died. Sixty years old, banks' affairs in good condition, no known cause for the suicide.

At Topeka, Kansas, a large bank has suspended from the peculation of its millionaire cashier.

At Dantzic in Germany, the magnificent tower of a famous church built in 1326 and its chime of bells were destroyed by lightning.

In Minneapolis, Bishop Isaac W. Joyce of the Methodist church falls, in the pulpit stricken by apoplexy, aged 68. These are samples of what are in our newspapers. Then come the accounts of wars and handkerchiefs of people who are always religious and then whole pages are devoted to horse, racing and baseball and football and prize fighting and the sermons of preachers and college professors and others who are saying that the Bible is not true.

Among all these you never see an editorial discussing these things and encouraging morality.

If you talk to a Christian about Stalcup's case, he answers you by saying, "Oh, Stalcup was crazy," and that must be taken as a sufficient explanation of the phenomenon without telling why Stalcup was crazy, or without giving any other evidence that he was crazy.

Pick up a Socialist paper and you read that all the crime in the world is caused by poverty and yet Stalcup and the suiciding bank cashier were not poor.

The papers report suicides of people who have just lost their money, but I think it is a rare thing that we ever read of the suicide who did not drink liquor and worked hard.

A few days since, Alfred Belt, worth \$500,000,000 jumped overboard from a steamer and drowned himself and a few days ago Barney — the "diamond King," worth hundreds of millions did the same thing. They say it was Belt's bad health that made him suicide, but Rockefeller is in bad health, and he is a Christian and Carnegie an infidel do not suicide and are doing good with their money, so that it does not appear that wealth or poverty or religion or infidelity is the cause of suicide and yet people are suiciding and they only suicide because they are miserable. If the churches and preachers would discuss such matters of this kind instead of spending their money and their time in trying to make people believe

the unreasonable stories of the Bible, they would do good. The story of the lightning striking the church is so often in the papers that there is no excuse for men of good common sense not learning a lesson from it. It does not prove that there is no God, but it does prove that if there is a God, he cares no more for a church than for any other house.

The Bible contains various accounts of men who fall dead suddenly, such as Dathan and Abiram and Korah and Uzza, and Ananias, and the women Lot's wife and Sapphira, because God was angry with them.

The more intelligent people are now generally, discrediting these unreasonable Bible stories, but if some Christians still insist that those stories are true, and they want to be reasonable and logical, they must conclude that the remarkably great number of preachers that are reported by the papers as falling dead in their pulpits is an evidence of God's disapproval of preaching and praying, especially as Jesus Christ taught that all praying should be done in private and the only account of any public praying done in the Bible is that done by Solomon, one of the most wicked men that ever lived and that done by the Pharisee, who stood on the corner of the streets to pray that he might be seen by men.

Just as intelligent people do not believe that people in the Bible fell dead from God's anger, so do the same people not believe that preachers at this day, fall dead in their pulpits from God's anger.

If there is any God he does not care any more for a preacher than he cares for a distiller as the lightning shows that he does not care any more for a church than he does for a distillery. In Lexington about five years ago, a splendid Campbellite church and a beautiful brewery were built near each other. Lightning struck the church, but never touched the brewery, and a Catholic church in Lexington had the steeple burnt off by lightning, while nobody ever heard of any of the famous distilleries of Lexington, or its fine race course buildings being hurt by lightning.

Greek and Latin mythology speak of Jupiter or Jove using lightning to express his wrath and the Bible frequently speaks of Jehovah as using lightning to express his wrath.

Jove and Jehovah are but different names for the same god, or God, and the lightning idea in each instance is the same and came from the same ignorant, mythical or poetic source, and the fact that churches are so often struck by lightning is because they are built higher than other houses by the foolishness and vanity of those who build them and if saloon keepers were foolish enough to put steeples on their saloons as high as church steeples, saloon steeples would be struck by lightning just as church steeples now are.

The explanation of all this is that it is all governed by natural laws that have existed eternally, and will exist eternally and God has no more to do with it than I have.

Rev. Dr. Bartlett of the Presbyterian church in Lexington was the most cultivated and popular preacher in Lexington, and he had recollections of various times when he was kind to me though he was once opposed to me when I especially needed friends. Right in the midst of a prayer, in his church, he fell from apoplexy and was taken out and lingered a sufferer for years and then died with his mind all gone.

This thing has happened so often that it cannot be accidental. Lawyers and politicians make speeches ten times as long as preachers do, and put into their speeches ten times as much earnestness as preachers do, yet lawyers and politicians hardly ever die from any cause except whisky drinking. I have been at infidel convocations where they spoke so long that I wished some of them would drop dead, but never yet saw one of them hurt by it.

I rank among the poorest of poor on earth, and yet at some of these infidel convocations I have spoken when every nerve in my heart and brain was on a strain, and yet while Bishop Joyce of about my age falls in his pulpit I can do farm work today.

The explanation of it all is that preachers do no work. Their Bible teaches them that labor was a curse imposed upon men and they do no labor, who really labor is one of the greatest of all blessings and no man can be happy without physical labor.

The whole country is demoralized on this subject of labor. The man who has to live by his labor if he lives outside of a poor-house, does the principle part of his work and spends a great part of his money in trying to do the smallest amount of labor for the largest amount of money, and young men, under the training of Christian churches will do the hardest labor playing football, who would be labor that would produce some good.

The preachers in Lexington stopped

the selling of milk and ice on Sunday, but they gladly patronize the newspapers that advertise their sermons and advertise baseball on Sunday, in Lexington or other cities to which crowded excursion trains run on Sunday.

Arlington, Md., July 1, 1905.
Mrs. Josephine K. Henry, Versailles, Ky.

Respectful Madam:—I received the pamphlet, "Women of the Bible," and regard it as a very fine freethought tract. If one could only be placed in the hands of each woman in this land, I believe that the Atheistic millennium would dawn in short order. It seems to be woman's nature to put implicit faith in all that priests say, while discounting all that other men say. How many homes are there where the man of the house says, "pam!" when church or preacher is mentioned in his hearing? He looks as if he means it, too, when he says it.

There are thousands of men who say "to hell with religion" and yet they help and keep it on its feet, under the mistaken notion that if there was no religious restraint their throats would not be safe from the assassins' knife while they sleep. In this country, every treacherous thug that is now down is a religionist. In Japan where religion is not in favor there are few assassinations. The Japs are better without religion than Americans are with it. The new (to us) Japanese civilization will spread over the world like wild fire, and Christianity will melt before it like a mass before a snowflake. What little of civilization we have is based upon chivalry towards woman and that was borrowed from the Moors of Spain. The Gauls, Goths, Morians and Teutons as well as the Celts treated woman as a degradation until the Christian Knights came in contact with the Saracens and then they took up chivalry as a knightly fad. As a serious proposition, woman's sphere in society is still circumscribed by half educated men, who is, in turn, dominated by a priesthood and a sordid one, at that. You seem to have forgotten one prominent lady of the Bible, Mrs. Jael, who nailed a gentleman's head to the floor, should have had her proper share of your attention. As an inventive genius, she shines with God given lustre in her ingenious movement. As Mrs. Jael was doing the work of God, she, no doubt, is crowned with a thara of celestial jewels that make a real halo about her lovely brow. With white feathers she makes from a scorpion standard, a typical symbol of mercy. So, if you ever become endowed with modicum powers and want to call on an angel call Jael and I'll bet a smooth time that you will hear her tap with her hammer in response. As the Vatican museum is lacking the hammer and nail that Jael used, I suppose that Jael carried both to cloudland with her to keep the throne in repair. She is the most appropriate bride of Christ, extant as she was as much a carpenter as he was, and two half carpenters might make a real journeyman. She was the first woman and the last that could drive a nail. If Eve had had her talent and had nailed Adams wooden head to that apple tree a lot of trouble and lying might have been spared the world.

I wrote a letter to the Sun-Scimitar in relation to one of your articles, but I am afraid that the editor is not insured against lightning and it did not pass the waste-basket. A hundred years from now he will not think as he now does. I intended this as a letter of praise for your splendid effort and I have gotten away from my subject. Yours for the advancement of woman.—JNO. F. CLARKE.

ROCKEFELLER'S GIFT TO EDUCATION.
Rockefeller has now given \$10,000,000 to education, prescribing that it shall be distributed without any regard to religious denominationalism. He is a Baptist and his gifts for education have hitherto been to his own church.

This is a decided advance in which he has taken the cue from the infidel Carnegie and is another illustration of my contention that rich people are beginning to see the futility of wealth as a source of happiness when boarded in their coffers and are beginning to use it for the good of others to make themselves happy, the only way I can make them happy, and in this idea Christian and infidel are joining.

Nothing in America has developed more hypocrisy than the "aided money" crusade that has been waged against Rockefeller by Christians when there is not one of them who would not jump at the chance to get his money on the same terms that he did and probably very much worse terms.

Rockefeller's son who will be sole heir to his fortune is joined with the father in the distribution of this money. They both seem to be moral

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men. Neither of them is a drunkard, gambler patron of horse racing, base ball, foot-ball or automobiles.

Neither of them has run over anybody and killed him without stopping to look back as is so commonly reported of automobilists.

They have more money than Edward VII and could afford to indulge in all the excesses that that useless libertine has done but neither of them are reported to have done so.

It seems possible that donations to schools may be overdone, as compared with other public benefits that are to be designed, and the attention of these rich men should be called to other charitable institutions.

Rockefeller has been generous to the South. It seems to me that it would be a great kindness and justice if he would assist, in some way, the poor among the old Negroes who were once slaves.

I believe the day is at hand when the giving of millions will be common.

Education and schools are certainly most desirable but they are not all that is needed and other objects of charity should be suggested to these men.

Clinton, Iowa, June 16, 1905.

Two weeks ago I finished "Dog Fennell" for the sixth time, and since then I have gone through "Behind the Barn." This is my second trip behind the barn, and some parts I read over. I have appreciated this parable more than the first, which I read through in a great hurry because a friend was waiting for it then, but now I have got it home again, I can read it, or parts of it, at my leisure.

My dear brother, I would like to see that woman who said that "Under the circumstances, she was proud to be a convict's wife." Such words make the heart strings tingle, as the Scotch call it. With love to yourself and all your family, I remain fraternally.—JAMES ALEXANDER GREENHILL.

Printings on Dr. Wilson's book of his trip to Rome is progressing satisfactorily and those wishing a copy are asked to send their order at once.

In answering a preacher's question, Emil Frederick says in the Blue Grass Blade:

"By the law of gravitation the cosmic dust of gas thrown up from the sun and raised far beyond the orbit of Neptune is crystallized at that cold region and returns to the sun in the shape of planets, moons, asteroids, meteors and comets dust, which causes the chemical friction necessary for a combination of the elements composing all celestial bodies."

Mr. Frederick is one of our first subscribers and has not been reading Higher Science to no purpose. It is becoming quite common lately to find writers with correct ideas of the notions of matter.

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It traverses a territory rich in undeveloped resources; a territory containing unlimited possibilities for agriculture, horticulture, stock raising, mining and manufacturing. And last, but not least, it is

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INCONSISTENT WILSHIRE.

I recently had an editorial in which I commented upon the inconsistency of the millionaire editor of Wilshire's Magazine posing as a champion of the poor man, and in which I said Wilshire was editing his paper for money just as editors generally do.

Immediately I got a letter from a Socialist who had read the article in which he berated me for saying Wilshire was editing his paper for money and stated positively that Wilshire was losing money by publishing his magazine.

I sent the letter to my printer, and two days after came Wilshire's Magazine for July containing an editorial headed "How we do it for ten cents," in which he says he is making now, by the publication of that paper, \$50,000 a year and expects to be making \$60,000 a year by next November.

In that editorial he calls upon us to "help to establish Wilshire's firmly, for it is all for the cause."

It may be because I never was very strong-minded, and am now getting to be superannuated, but I cannot see how a man who is now getting \$30,000 a year for getting out twelve issues of a cheaply gotten up and not very large, nor specially good magazine, and who is counting on soon getting \$50,000 a year for doing this can have the temerity to claim to be imitating himself upon the altar of "the cause," any more than any other business man of any kind who is getting money all out of proportion to the labor he does.

The perpetual crusade of Socialist papers in the world is against "rent, interest and profit." These three things are held up by all Socialists as the same of all wickedness, the great crime against society and the source of oppression of the poor, and yet Wilshire, with the million dollars that his father gave him, enumerates among his expenses the rent that he pays, and boasts of the immense profit it goes into his pocket, "all for the cause."

I give the beginning of my editorial, which is as follows:

HOW WE DO IT FOR TEN CENTS. A good many people are mystified at our ability to publish as good a magazine as Wilshire's for the ridiculously small subscription price of ten cents a year.

Some think it can only be done at a great financial loss.

This is quite a mistake. It not only can be done at a profit, but at a very considerable profit. Two of the best paying magazines in this country, "Comfort," of Augusta, Maine, and "The Woman's Magazine," of St. Louis, Mo., have a subscription price of but ten cents a year, and both of them give even more for the money in white paper than does Wilshire's. It is all the result of modern machinery.

The manufacturing cost of Wilshire's is just half a cent per copy. Two-thirds of this cost is for paper and one-third for the printer. This means a cost of six cents per year for the twelve monthly copies to each subscriber.

Then there is the cost of postage and of wrapping about one cent for each item for the year, making a total cost of Wilshire's for one year about eight cents per copy, postpaid in the post office.

However, this makes no count for the composition, the cuts, electrotyping, make-ready, etc., which is about \$250,000 per issue. This item is the same whether the edition is one thousand or one million.

The office and editorial expense and rent are not counted in either. This expense decreases per rate with increased circulation. We figure that with our present circulation the cost is about four dollars per month per thousand of circulation.

The addressing of the wrappers is done by machinery, and costs about five cents per thousand names, but we have counted this in the office expense account.

It is from the advertising that a ten cent journal like Wilshire's derives the greatest part of its receipts. In fact, most of the cheaper papers, derive all their net income from advertising, for they always count upon spending, in one way or another, the whole of their subscription receipts in the getting of the subscribers to subscribe.

Some give prizes, some give trips to Europe to the lucky one, and all spend large sums in advertising.

The statement that "it is all the result of modern machinery" is astounding from a man in Wilshire's position. Socialism has long up a continual outcry against machinery because it throws the laboring man out of employment, by allowing one man with a machine to do what would require many men.

Of course Wilshire uses a linotype and by this machine he enables one printer to do what would other-

wise take from five to seven printers to do. But this millionaire publisher throws out of employment from four to six printers in order to make his \$60,000 a year profit, and yet says it is "all for socialism," and "all for the cause."

The language in which he claims to be sacrificing himself is as follows:

We are giving these figures to reassure our readers as to the economies of our 10-cent rate, and also, to encourage them to all help us establish Wilshire's firmly, for it is all for the cause.

Just think of what \$50,000 per month profit and a 300,000 circulation, all for socialism, will mean.

Is it not worth working for?

Can you not send in dollar today with a bunch of ten subscribers?

Why should you look to other men to do your work?

Why, is it not your work as much as his?

Why should there be a single Socialist reader of Wilshire's who doesn't work for these results? Let every Socialist in the land dig right in now, so that there shall be absolutely no question about 300,000 for November and little doubt of the million a few months later."

He states that he gets more for the paper than it costs him and then says he does not look to the subscription price for the pay he gets but to the advertising, and yet Socialism continually cries down profit.

Why, with his million dollars, does not Wilshire give his machinery to printers and employees and edit his paper without any profit?

You will never see in Wilshire's paper a single line against religion or in favor of morals or against any vice.

The advertisements in Wilshire's paper are generally proper ones. There is none of liquor. But some of them are fraudulent. For instance Wilshire guarantees 7 per cent on money in an investment that he proposes. Common intelligence says that millions of dollars would not be loaned in New York at three or four per cent if Wilshire could assure them of seven per cent.

Then there are some of the fake patent medicine advertisements, and advertisements, and among them is the advertisement of an astrologer and fortune teller.

The slogan of Wilshire's paper is that "the nation should own the trusts." If a trust is a bad thing of course it is better that an individual should own and operate it than that the nation should be engaged in it. It is just as it is better that individuals should own the guillotine and murder than that the nation should be.

But the words are simply meaningless "sound and fury signifying nothing," and neither Wilshire nor any other man has any more idea what he is talking about when he says a preacher should own a trust than a preacher knows what he is talking about when he says God is the son of a woman and a ghost.

A leading piece in the July issue is "Socialism for Millionaires," by Bernard Shaw, an Englishman, and the leading editorial, by Wilshire himself is "Why a workman should be a Socialist," and yet the whole of page nine is devoted to ridiculing Rockefeller, a Christian, who has \$29,000,000 for education, and half of page ten is devoted to ridiculing Carnegie, the infidel, who has given \$140,000,000 for education, and I never, in all the I have heard of Wilshire and his million that his father gave him, heard of his giving a cent to anybody or anything. Rockefeller and Carnegie started on nothing and made their fortunes. Yet Wilshire has the temerity—"I did not say 'cheek'"—to say that the millionaire is essentially the foe of the laboring man, but that millionaires and laboring should combine to raise his salary from \$36,000 a year to \$60,000 a year for issuing a common little patent medicine, fortune telling paper, 12 times a year, while he, a born citizen of the United States lives in royal style in an English land, and prints the articles of English nobility telling what American laborers ought to do, when the greatest source of revenue to all European aristocracy is marrying into the families of American butchers and wheat gamblers.

And Wilshire says that what he does for him is "all for Socialism" and "all for the cause."

It is precisely like priests and preachers live in luxury and idleness on money that is "all for Jesus."

And Wilshire would take the Pope's law to-day if he could get it. Pasadena, Calif.—Enclosed please find \$1.00 to pay for another year. I do not know what my time is up to, no difference. I want the Blade— I am 70 years old and wish to be a Bible reader for 60 years.—H. H. DOW.

GIRLS CRAZED BY RELIGIOUS MANIA.

Strange Sect Holds Sensational Meeting—Women in Long Trances.

Cincinnati, Ohio, June 19.—Three thousand persons have pitched their tents inside to Carriage fair grounds and the most sensational camp meeting in the history of Hamilton county has begun. Young girls fall prone upon the ground, and, waving their arms in the air, shout in high-pitched voices.

A pretty young girl, probably 20 years old, was lying prone on her back on the bare floor. Her face was scarlet, and, with the crush of humanity about her, the heat was intense. The girl was simply clad with a plain white waist and a skirt of scarlet, this last disarranged.

And then she would raise her hands and wring them, while those about her shouted encouragement. Occasionally she would scream as though in torture, and the man who stood near her head cried "Kill her, Jesus! Kill her! Oh, how she has died!" Then some one would laugh in a high, unnatural key, while the girl on the floor screamed again. Once in a great while she, too, would laugh hysterically, but the sound invariably ended in a shriek and a great flood of tears. Hours she lay there.

The camp meeting is the "commencement" of God's Bible school, Mount Auburn; but people are there from every part of the earth. The innumerable heat and the absence of physicians has alarmed the authorities and officers will be detailed at the camp. If more scenes similar to that of the young woman are enacted the place will be closed by injunction. The sect believes in many odd things and disbelieves in doctors and medicine.

ENDORSE THE NEW YORK TRUTH SEEKER OF JULY 18th.

Recently the New York Truth Seeker has been printing some things that were so immoral, that, supposing it would continue, I took the issue of July 18th, and, pencil in hand, read it intending to mark, and reprint, in the Blade the things to which I objected, but I am happy to say that having read that issue there is not a thing in it to which I object, and there is one most prominent thing in it that I most heartily endorse.

Editor Macdonald has not personally written the objectionable thing in his paper but he has allowed them to be written by others and he has printed them without any protest against them, so that they have been really his endorsement.

The chief of these evils that have thus been given to the world by him are free love and anarchy, two things that nearly always go together.

There is nothing in this issue of his paper favoring anarchy and there is an extract from "Harper's Magazine" against it.

Lately Macdonald has had an editorial in which he said he was not responsible for what correspondents say in his paper, but he is responsible if what his correspondents say is not repudiated by him.

That editorial and two letters against anarchy, in the T. S. of July 18th, seem to indicate that somebody has been putting a flea in the ear of Mr. Macdonald.

The leader in the anarchist sentiment of the T. S. is a preacher named Hugh O. Pentecost. He is a bad man, and dangerous citizen and no moral man or woman can afford to have any dealings with him.

The splendid letter in the T. S. that I endorse ends as follows:

"No law or adjustment of society was ever made that did not create some evil. When a law creates more evil than it remedies it is a nuisance and should be abrogated. Some law, belong to this latter category, and these furnish the arsenal of the anarchist. That logic is exceedingly lame that is compelled to resort to theological traditions for an illustration. The forbidden fruit incident, referred to by Mr. Pentecost, is a type of law, without reason for being. The sin does not appear in the effect, but is attributed to disobedience; and the punishment is vindictive against disobedience. A law such as that is evil both in inception and execution. But let Mr. Pentecost take the laws against murder, robbery, incendiarism, rape, etc., and try to make out his case against them. When he does his theory will be worth listening to."

"As you say, Mr. Editor, the anarchist can be as hospitable to contradictory views and act as inconsistent with his general philosophy, as the Christian. When defined by Mr. Pentecost the anarchist is the embodiment of all charity and self-denial; yet he advises those who are not an anarchist to steal, as a retribution, and tries to kindle the fires of revolution and violence in ignorant brains by telling us that 'the rich have forfeit-

ed every right to consideration, and, instead of being bowed to, they ought to be driven off the earth as thieves and murderers.'" Mr. Pentecost is running dangerously near criminal indictment. It only needs some fool to attempt to set on his suggestion to find himself in the position of the Chicago anarchists. The ten million starving people that he foolishly imagines to exist in this country might not be able to save him. Such silly remarks are really out of keeping with his general intelligence.

"DAVID ECCLES. "Washington, D. C. June 26, 1905."

That letter is sensible and to the point.

They are men like the preacher Pentecost who sit in safety and inflame the minds of the poor against the rich, when the best three friends that his Jesus had were all rich men, Joseph of Arimathea, Zacharias, the lawyer, and the rich Lazarus that lived in Bethany while there is no indication that Jesus ever even spoke to the poor Lazarus that lived in Jerusalem.

As Eccles suggests Pentecost is sharp enough to keep out of "criminal indictment."

SUNDAY AND LIQUOR

I have waited from Monday morning until Tuesday morning to report the outcome of a Sunday drunken de-
bauch.

I know a government official. He and his brothers inherited an appetite to liquor from their father who was a drunkard in his younger days. One of the official's brothers sustained all of the family are Christians and belong to one of the fashionable churches and are nice good people. The official has been drinking so much lately that he was liable to lose his job, and for ten days or two weeks he quit drinking and was as sane and competent and elegant a gentleman as could be found anywhere.

He was all right Saturday, but when Sunday came he got drunk, and Monday morning he was a picture of debauchery that was pitiful to look at.

That man represents the high society of our country, and now I will give you a sample of the poor society of this country.

They are a Negro man and his wife, both free servants and strong and competent and kind and respectful and polite and getting fine wages and are kindly treated.

They are full-blooded Negroes and are devout Christians. They were all right up to Saturday, when they began to make arrangements for Sunday. On Sunday they went to church and the woman got drunk. Monday she had to have a doctor, and Tuesday morning she got back to the place where she worked with her head all tied up, still sick from the effect of the Sunday debauch.

This is a sample of the workings of the liquor business, and yet Christian and infidel join in the demand that the liquor traffic shall continue. The saloon keepers are nearly all Catholics and only give their money to the Catholic church, but the distillers are all Protestants and give their money to the Protestant churches.

The Catholic priests do not preach against the liquor business at all. The Protestant preachers want to crush

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